Syn. 7. 6. 20
6
(11)

CHRISTO-PHER ANGELL.

A GRECIAN, WHO TASTED of many stripes and torments inflicted by the *Turkes for the faith which he had in Christ Iesus.*

* * *

UNIVERSITY
LIBRARY
CAMBRIDGE

Bb*. 11. 25 (11)

AT OXFORD,
Printed by IOHN LICHFIELD, and IAMES SHORT, *Printers to the famous Universitie.* 1618.

494 : 06

5332

TO THE MOST RENOWNED AND *resplendent, most wise, and iudicious, most learned and louing Patrons of the Greeke tongue: most gratious supporters of the decayed estate of all distressed Grecians and strangers. Fathers and Brethren in Christ, Governors & Heads of the two famous & flouriſhing Vniversities of this Iland in generall, and more in particular to all heads of Colledges therein, & whatsoever students vnder their protection, and to all Divines, Physitians, and Lawyers: Furthermore to al that beare authoritie in the ample and well gouerned Cities: In generall to the industrious & studious among the Commonaltie within the confines of the ever honoured and admired England, prosperitie here, & glory hereafter.*

HEretofore gray-eyed Minerva ſpake & propheſied in Athens, by the mouths of learned Grecians: but now & long before this time I ſee her ſinging in Brittany by the mouthes of moſt wiſe Engliſh men, and crowning the ſonnes of England with all kinds of divers coloured garlands.

Concerning me, if any man ſhal inquire what might be the cauſe, and for what reaſon I came into this famous Iland, and haue travelled ſo farre as this moſt illuſtrious and renowned Vniverſitie of Oxford, may it pleaſe him to heare the cauſe, (God himſelfe will witneſſe it to bee true according to this enſuing diſcourſe.) Becauſe the divel perceaued that his time was

UNIVERSITY LIBRARY CAMBRIDGE

but short, therefore he came into the earth ful of wrath and was moued against the Church of God, as a raging & angry Lyon; according to that which S. Iohn saith in the Reuelation, the 12. Chap. and the 22. verse, and as the Prophet David speaketh in the 80 Psalme & the 13. verse, The wild bore out of the wood hath destroyed it, and the wild beasts of the field haue eaten it: and againe in the 83 Psalme, verse 5. & 6. They haue consulted together in heart, & haue made a league against thee; The Tabernacles of Edom, and the Ismalites, &c. Right so the Greeke Church at this time suffereth, being destitute of all perfection & knowledge: the cause of this evill is, the great Turke, that is the king of the Turkes doth desire, and is willing to haue peace with all that are vnder him: but some of his Magistrats are very wicked and proud, & by those the Greek Church doth suffer much misery: for this reason, neither can there be any schoole, neither any Master desiring to teach schollers can remaine in one place. Even as I suffered and knowe: who haue tasted of many kindes of misery: now the cause of this my misery was this: I in my youth desired much to better my vnderstanding & my learning, remembring that saying of Christ; search the Scriptures, and in them thou shalt find everlasting life: and that of S. Paul to Timothie, In that thou hast knowne the holy Scriptures of a child which are able to make thee wise vnto salvation. And that of Solomō; where the Lord saith in that thou askest wisdome only and nothing else, I will giue thee wisdome and riches therewithall, & a kingdome greater then all the kingdomes of the earth: And that of David in the Ps. 119. In thy lawes did I meditate; yet by reason of the defect of teachers I travelled through many places in Greece that I might supply that want; profiting in some places more, in some lesse: At length I came to Athens, & studied there; now the Captaine of that place, was an

Hagarene

Hagarene, and a deadly enemy to all Christians which dwelt at Athens: besides this he was very covetous and cruell; vniust and did much wrong to the Athenians; by reason whereof the Athenians went to the great Turke three severall times, and complained of the iniuries which he had offered them, whereupon the great Turke sent certaine noble men to hang him; but by reason of his riches & nobility they could not accomplish that they were sent for. The Captaine vpon these complaints was greivously offended with the Athenians: & farther to satisfie his owne greedy desires he oppressed many strangers: amongst the rest seeing mee also, who was a stranger and vnknowne of all: immediatly hee layes hands vpon me, diligently examined me concerning the name of the governour of my native country: I answered that it was now almost twentie yeares since I left my country for study and learning sake; and that I had not as yet returned to my country, and therefore knew not the name of the governour thereof. Then he answered me, if you knowe not your governour, you must goe to prison, whether when I came, they clapt a paire of bolts vpon my legs; not long after the governour called many of the Turkes, who deriue their beginning from Mahomet, and then he tooke mee out of prison, and brought me before them, & said vnto them behold a Spanish traitor. They all cryed out, tis true as you say, he is a traiterous Spaniard, as we knowe by his beard, for it is long and picked, and blacke, and his clothes are of a spanish red (for I did weare apparell of red colour, such as the chiefe of the Greeke Monks vse also) and some of the Christians standing by, made answer for me to the Turkes, that this was the vsuall apparell of the better sort of the Greeke Monkes: but the Turkes withstood that, saying, that the Monkes habits were made of courser cloth, but mine was of finer, and therefore a spanish garment: this they said, not that the

cloth was indeed finer then that of other Monkes, but that they might vniuſtly picke a quarrell & bring ſome accuſation, whereby they might puniſh mee. After this they began to intice me ſaying; our Eaſter is neere at hand, and if thou wilt deny thy Chriſt, we promiſe thee (and that wee may not deceaue thee as concerning our promiſe, we ſweare) that if thou wilt become a Turke, thou ſhalt greatly honour our feaſt day, and for this we will make thee a Centurion, beſides other great honours which wait vpon thee. Now it is the manner of the Turks when they ſweare, not to falſifie their words and thrice in this maner they tempted me: but I denied them alwaies, telling them, that my care was not for honours, but that I deſired rather to dy in the ſame religion, for which my father and mother died alſo. Then one of the governours came, and plucking mee by the beard, and the haire of the head, buffeted mee, ſaying, why, ſeeing I turned Turke, maiſt not thou alſo? (for before time he had beene a Chriſtian) I anſwered him that I cared not what he had done, I allow not of it. Then he threwe me on the ground, and trampled vpon my head before all the congregation of Turkes, and Chriſtians. And afterwards they ſhut mee vp in cloſe ward, meaning after a few houres to bring mee out againe to puniſhment, that for feare of ſtripes I might turne Turke. And certaine chriſtian ſlaues belonging to the Captaine, who were of the weſterne Church, came to me ſaying: now is the time that thou ſhalt be ſcourged to death vnleſſe thou turne, & they beſought me ſaying, it is better to die then turne Turke. I anſwered, God forbid, that I ſhould deny chriſt the true God, I wil firſt die an hundred times in one day before I deny my Saviour Chriſt. Then my conſcience ſaid to me in private: But can I then indure torments even vnto death? then my reaſon anſwered, Chriſt was a man, and yet he ſuffered on the croſſe to death, and that not

for

for himselfe, but others. But then I reasoned againe, Christ was both God and man, therefore hee could withstand the terrors of death: but I am a fleshly man, and perchance I cannot vndurgoe the cruell panges of death: but my conscience solved all this doubt, in that the Martyrs were fleshly men, and sinners, yet by the grace of God were strengthned to die, therefore by the same grace shall I be sustained. And in this cogitation I was much comforted, and prevailed in spirit, & wholy gaue my selfe over to suffer death: and they lead me streight waies to the place of execution, and bound me hand, and foot in manner of a crosse vpon the earth, as appeareth by this figure.

Since here I haue no witneſſes, that for the preſent may teſtifie the truth of theſe my ſufferings, therefore I call the eternall father, and God of all, both witneſſe and iudge in this manner: The eternall God puniſh me in this world and in that to come, if I haue not thus ſuffered from the Turkes vniuſtly, for my faith in Chriſt, as is vnder written. For they laid on the earth thicke peeces of timber like the beames of a houſe, and to them they bound me, and then they began to beate me with ſcourges, as appeares in the figure. Two men dipping their rods in ſalt water began to ſcourge me, and when the one was lifting vp his hand, the other was ready to ſtrike, ſo that I could take no reſt, and my paine was moſt grievous: and ſo they continued beating me, ſaying, turne Turke, and we will free thee: but I anſwered them, in no caſe, vntill they made me halfe dead: then they reſted a while, ſaying, hee is ſurely very conſtant, and will not deny his religion: but we will tell him that wee will let him goe if hee will ſay that the Athenian Marchants which are in Venice, ſent him to betray Athens to the Spaniards: and then they began to beate me on the feete, ſaying: confeſſe that the Athenians which traffique in Venice, ſent thee to betray Athens to the Spaniards, and we will let thee goe: Now the Turkes would haue me beare falſe witneſſe againſt the Athenians, that thereby they might take them, and ſlay them for the hatred which was betweene the gouernour, and the Athenians. I ſaid nothing to this, and till this time I vnderſtood what the Turkes ſaid, but from this moment, that is, from that time, in which they ſaid twice or thrice to me, confeſſe that the Athenians ſent thee to betray Athens, I anſwered nothing, I vnderſtood nothing, I was perfectly dead, and ſo remained for the ſpace of an houre, and againe after an houre, by the grace of God revived. Then the Turkes tooke all my ſubſtance, my bookes I meane, and riches, and I was much

much in debt, till by the request of many noble men I was freed from prison. And after a weeke, they counselled among themselues to take me, and in one houre to kill me, or make me turne Turke by whipping, and other torments: But this laying wait was made known to all the Christians, both men and women in Athens, and to me also. Then I fled from Athens, and wandring abroad, found expert Marchants, which knewe well both England and many other places: and I inquired diligently of them where I might find wise men, with whom I might keepe my religion, and not loose my learning: they told me, in England you may haue both, for the English men loue the Grecians, and their learning: and it is a monarchie, where are found many very honest, wise, and liberall men: but in Germany, France, and Italy, they haue continually ciuill warres. Therefore I came in a streight course to England, and came through Flanders to Yarmouth in England, where by good fortune I met with the Bishop of that Diocese, who examined me diligently, and found the testimonies which I brought from our Bishops, and Clergy of Peloponensus, and other places. And hee with the rest of the ministerie bestowed mony on mee according to their faculties, and sent me with letters to Cambridge, (for he himselfe was a Cambridge man) and the Doctors of Cambridge receaued me kindly, and frankly: & I spent there almost one whole yeare, as the testimonie of Cambridge can witnesse. Then I fell sicke, that I could scarce breath: and the Physitians and Doctors counselled me to goe to Oxford, because (said they) the aire of Oxford is far better, thē that of Cambridge. And so I came to this famous Vniversitie of Oxford: & now I liue here studious these many yeares. And first I thanke God, who sent mee to such honest, and learned men, & secondly your Worship, who are my most kind benefactor, and to all other my most kind benefactors

UNIVERSITY LIBRARY CAMBRIDGE

and to all good and charitable men: and I beseech God both day and night, that hee will restore an hundred fold to you in this life, and in the life to come a crowne incorruptible, to you I say, and all other good men for their great goodnesse and liberalitie. Amen.

An Epistle in commendations of England and the Inhabitants thereof.

I am conscious to my selfe of mine owne vnworthinesse, hauing not so much as a tast of that learning, which might make me bold to present my lines before so worthy men: yet because (as a wise man hath it) necessitie driues a man to many a shift; I am therefore thus set on worke Our Saviour Christ both God and man; as God doth require spirituall honour from the soules of men, to wit, goodnesse, loue, carefullnesse to performe good things, almes deeds, & the like; according to that of the Prophet David: let euery spirit praise the Lord: and as S Paule commandeth, glorifie God in your bodie, & in your spirit for they are Gods. Now as man our Lord requireth such honour, as was due vnto that person in him. For so it appeareth in that question of his vnto the Leper; who often that were cleansed, alone returned to render our Sauiour thanks. Are there not ten cleanseh but where are those nine; surely as a wise man speaketh, he must needs be of a very ingratefull disposition, who in matters of kindnesse can suddenly become forgetfull. For my owne part if there be any such, who for benefits receiued, shall not returne speciall acknowledgement alwaies vnto his freinds, let him beare that foule note of ingratitude, with disgrace and infamie amongst men. I my selfe for some yeares haue beene nursed in this delicious and blisfull English Ile: should I not ever acknowledge

this

this with all thankfulneſſe both to his country, & ſpecially to your moſt reverend dignitie, and to your ſelfe my kind Maſter and Benefactor? I might iuſtly bee accounted one of thoſe. Therefore that I may not ſeeme vngratefull for ſuch great benefits, as much as in mee lies, I will ſend forth this ſpeech, and ſo I begin.

O faire like man, thou moſt fertill and pleaſant coũtrie of England, which art the head of the world, indued with thoſe two faire eies, the two Vniverſities, which raineſt downe moſt plentifully milke, and hony. I call thee faire-like man, and the head beautified with two pleaſant eyes, becauſe heretofore thou didſt ſend forth two hornes of the holy church of Chriſt. The firſt is Conſtantine the great, that ſecond light of the world who freed ſuch as were held in captivitie for the confeſſion of Chriſt, who driued away the miſt of Idolatry who was equall even with the Apoſtles, & firſt triumphed over the enemies of Chriſt. The ſecond horne is holy Helen, who found out that life-bearing croſſe, the weapons of al true Chriſtians, the moſt holy mother of the world. But now, and long ſince thou haſt bin beautified with two reſplendent eies in that thou cõtaineſt the two famous Vniverſities. For I cal the two Vniverſities the two reſplendent eies, even moſt renowned, & moſt beautifull Oxford, with her ſiſter the like renowned Cambridge. And if it bee lawfull to compare the world to a mans body (for a man, according to Ariſtotle, is a little world) ſurely I muſt account England the head of this body: for it is even ſo divided by the ſea from the other parts of the world as a mans head from his body by the necke. Thou art alſo the place of refuge, even the hauen of comfort to poore Grecians oppreſſed with the tyrannie of the Turkes: as David ſaies in the 83. Pſalme againſt the arke of the covenant, the Tabernacles of Edom, and the Iſmalites haue ſet themſelues &c. Thou bringeſt forth moſt wiſe men, yea

moſt valiant and heroicall captaines, (as heretofore Grecia did) yea and thoſe louers of the Greeks, & partakers of their former vertues. Now the reaſon of this I will tell you. We read in the hiſtories of Euſebius Biſhop of Ceſarea, that Conſtantine the great, and his holy mother Helen were Brytanes, the ofſpring and flowres of Brittaine: and when Conſtantine the great, ruled ouer the Grecians, as alſo the whole world, then his kinsfolke came out of Brytaine to Conſtantinople and liued in the preſence of Conſtantine, and likewiſe the Grecians were ſent into England from Conſtantine, and ſo the Grecians and Engliſh were mingled in bloud. And for this cauſe the Engliſh loue the Grecians, and their learning, and are beloued of them more then any other nation. And they partake one of another in many things beſide: For the Engliſh nation haue excelled in wiſdome, and all heroicall vertues, as the Grecians of old did. And they doe diligently, and with great vnderſtanding ſearch out the truth (as ſaith Paul, beware leaſt any make a prey of you through philoſophie, and vaine deceit) as the Grecians alſo heretofore are accounted to haue done: and they are alſo giuen to hoſpitalitie, and pittie of poore ſtrangers, as were the Grecians (as S. Paul ſaies to the Theſſalonians concerning brotherly loue I need not ſpeake: for you are taught this from aboue:) and they will alſo die for their religion, but never turne from their true worſhip of God to any other, as alſo the Grecians: yea I my ſelfe was once dead through the cruell ſcourging of the Turkes for the faith of Chriſt, and I never denied Chriſt the true God.

All haile therefore, O moſt worthy England: for thou art a Virgin, which was never brought into thraldome by any king, although thou haſt beene ſometime humbled, yet thou waſt never captiuated: and as thou art a Virgin, ſo the mother alſo of many wiſe me, yea

valiant

valiant Captaines, and heroicke warriers. Thus much be ſpoken of England, which of no other can ſo truely be verified.

* * *

FINIS.

UNIVERSITY
LIBRARY
CAMBRIDGE